155. Needs of the Muslim community.

MR. M. K. ABDUR RAHIMAN KUTTI (*Municipal Council, Quilon*) said that Muslims were not adequately represented in the public service. He therefore prayed that more Muslims should be entertained in the public service to cure this defect. In regard to the appointments made in the Judicial Department, the Muslims were classified under "Miscellaneous." The rule in this respect should be changed and the Muslim community should be treated as a separate community for this purpose.

Secondly, two Muslim graduates should be deputed on suitable scholarships for higher studies to foreign countries and the amount required for the purpose included in the next year's budget.

The powers and duties of the Mahomedan Inspector of Schools should be defined. Although he was included in the cadre of Assistant Inspectors of Vernacular Schools, he had no power of appointing teachers or of affording necessary facilities for the encouragement of education among Muslim boys.

The land near the Excise Depot, Quilon, which was under the control of the Excise Department, should be granted to the local Muslims for the construction of a building for a school for Muslim girls.

DEWAN'S REPLY: Mr. Abdur Rahiman Kutti, the question of opening a school at Quilon was dropped as there was not the necessary land available, and the Muslims would not provide a suitable site themselves. There is a local vernacular school where Mahomedan girls can also study.

Your representations about the representation of Mahomedans in public service, their appointments, and so on, are similar to those of other communities, and I can only say that they will be fairly and duly considered.

The question of the powers of appointment of the Mahomedan Inspector was raised by a previous speaker. The Director says that the Mahomedan Inspector has as much control over his staff as the Assistant Inspectors have over the staff under them.

156. Needs of the Muslims.

MR. K. P. KHADIR (*Municipal Council, Vaikam*) spoke about the needs of his community, chief of which was its representation in the Sri Mulam Popular Assembly and in the Legislative Council according to its numerical strength. The Muslims were distributed throughout the State and they could not have an effective majority in any constituency. This had been proved by the results of the past elections. The only way of removing this disability was the creation of separate electorates as in Cochin. This was but a legitimate right and no other community could seriously object to that course. The practice of nominating Muslims could not be considered as a satisfactory solution of the problem, inasmuch as the nominated members could not represent their community as satisfactorily as elected members.

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